

Truth Vindicated;

O R

Mr. KEACH's Sober Appeal,
Answered.

WHEREIN

He is cleared (in respect of what
he has wrote in his Treatise, in-
tituled, *The Breach Repaired*) from
the unjust Accusation of Mr. I-
saac Marlow.

For the Information and Satisfaction of all.

By S. W. J. C. J. L. Lovers of
Truth and Peace.

Prov. 18. 17. *He that is first in his own
Cause, seemeth just; but his Neighbour
cometh and searcheth him.*

London, Printed in the Year, 1691.

Truth V indicated

Mr. K. A. N. 's Sobor Appeal

Answered

Mr. K. A. N. 's Sobor Appeal
is cleared (in respect of what
he has wrote in his Treatise, in-
cluded, by George R. (p. 10) from
the original Association of Mr. T.

For the information and satisfaction of all.

W. J. C. A. 's Sobor of
Truth and Peace.

W. J. C. A. 's Sobor of
Truth and Peace.

Printed in the Year, 1821.

Truth Vindicated:

O R,

*Mr. Keach's sober Appeal answered; and
Mr. Marlow found an unjust Accuser,
in his late printed single Sheet of Pa-
per.*

MR. Marlow having charged Mr. Keach in his last single Sheet with unjust Reflections; as likewise with misrepresenting his Words, and contradicting himself, hath given us occasion to examine both their Books, to see whether what he says is true or not. And since Mr. Keach appeals to any in the Ministry, or others, for Justice, We think it necessary, impartially to answer his Desire, so that we might either convict or clear him of those great Crimes Mr. Marlow charges him with.

In Page 2. Mr. M. recites some Pages Mr. Keach hath wrote in his Treatise about Mr. M's Essence of Singing, &c. wherein he intimates that he little thinks of the bitter Consequents of his Notion upon that account, and how it seems to justify the Quakers silent Meetings, and ridicule the whole of Gospel Ordinances. In the same Page Mr. M.

thinks in this he is grossly abused and misrepresented.

To make it appear he cites p. 5. of his Discourse, where Mr. *M.* owns spiritual vocal Singing was used in the Primitive and Apostolical Church, which in another Place he calls likewise intelligible Singing.

Now we have weighed and considered of this his first Charge, and find Mr. *Keach* hath not misrepresented his Words or Notions in the least.

1. Because he hath recited what Mr. *Marlow* doth recte himself in that matter as 'tis contained in p. 5. about vocal and Apostolical Singing that was in the Primitive Church.

But 2. We see Mr. *Keach* had reason to say what he hath said in respect of the sad and dangerous Tendency of Mr. *M.*'s Notions about the Essence of Singing; and that it confirms the Quakers silent Meetings, and so Mr. *Knowlys* intimates likewise in his Sheet, page 5. these are his Words.

"This unsound Opinion of yours will lead you,
"and others of the same Mind, into some erroneous
"Principles of them called *Quakers*, *Seekers*, &c.

So that now Mr. *M.* has the like cause to charge the good old Man, as Mr. *Keach*, in respect of his first Abuse and Misrepresentation of his Words, as he calls them.

And truly we find all judicious Men of the same Mind with both of them.

What signifies what Mr. *Marlow* speaks of vocal and intelligible Singing, being in the Primitive Apostolical Church, unless it be to witness against him

him in the great Day, since he denies the use of it now in Gospel-Churches? Instead of it affirms p. 18. of his Discourse [“What can be more plain than Singing and other Gifts of the Holy Spirit, have their Essence in our Spirits, where-
“in we are capable of worshipping God without
“the verbal and vocal Instruments of the Body.”] These are Mr. *M*’s Words; He concludes, because there is mental or Heart-Prayer, and God in Prayer, and in hearing the Word, &c. may be acceptably worshipped without the Voice, there is also a Heart-Singing, which Mr. *Keach* denies, and his Arguments stand firm against his Antagonist, he not touching them.

All the World are agreed what proper Singing is, and that it cannot be without the Voice, any more than Preaching can; and that it was so performed in the Primitive Apostolical Church, Mr. *Marlow* positively asserts, and therefore no doubt ought so to be in all the Churches of Christ now, and to the end of the World, or else the Apostolical Church is not to be our Pattern, nor the Precepts and Commands of Christ our Rule contained therein.

Mr. *Marlow* in p. 3. of his Sheet, intimates, as if to justify the Quakers silent Meetings, &c. was a thing never thought of by him.

We reply, ‘Tis evident Mr. *Keach* did not suppose Mr. *M*. intended thereby to confirm such Errors, but that his dangerous Notions stand so to do, therefore says, he did not think he did it wittingly, &c. So that we find Mr. *Marlow* hath done ill to say, “This proceeds from the Passion

" of Mr. *Keach's* Spirit, or the Badness of his Cause, see p. 4. single Sheet. His Cause is God's, as witnessed to by the Old and New Testament, Christ and his Apostles, and the Saints of God in all Ages.

In p. 4. Mr. *Marlow* saith; " Moreover, what I have said as to the Essence of spiritual Singing, is secretly confessed by him (that is, by Mr. *Keach*) in his Answer to Appendix p. 42. Mr. *Keach's* Words are these, *viz.* And yet as I have shewed the Essence of it [that is, of Singing] is not in the Heart as it is in the Voice. This therefore is a base Insinuation of Mr. M. for Mr. *Keach* has declared his sense, that there is no proper Heart-Singing: for though spiritual Joy is in the Spirit from whence spiritual Singing proceeds; yet proper Singing is only or wholly the Act of the Voice, and therefore is not in the Heart, as in the Voice, &c. 'tis not there at all, he makes appear; as any Man may see who impartially reads his Book.

Mr. *Marlow* in p. 4. and 5. strives to shew a difference between Preaching as to the Essence of it, and that of Singing, saying, that Preaching cannot be without the Voice, yet would persuade his Reader there is Heart-Singing, for which he cites Eph. 5. 19. *Singing and making Melody in your Heart.* Job 29. 13. *I caused the Widow's Heart to sing for Joy.*

Reply. He should have answered Mr. *Keach's* first Chapter, wherein he has clearly proved there is no proper Singing without the Voice; but he gives no Answer to Mr. *Keach's* Arguments, and

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consequently (as is judged by judicious Persons that have inspected the matter) has done nothing.

2. As to that in *Eph. 5. 19.* 'tis the same with *Col. 3. 16.* which Mr. *M.* positively affirms is vocal and intelligible Singing, and we will appeal to all Anti-Singers in general, if the Apostle doth not mean the very same thing here.

As to that in *Job 29. 13.* Mr. *K.* hath shewed there is a Metaphorical Singing mentioned in the Scripture, and so doth Mr. *Knowles* likewise; and all understanding Men know 'tis true, what they both speak on that account. And 'tis as plain *Job* speaks tropically or metaphorically in that place; 'tis all one as to say, he made the Heart of the Widow to rejoice greatly; Singing being one of the highest Acts to express Joy; so that this place proves no proper Heart-Singing.

He says p. 5. "That Singing is not alike with Preaching, in limitation of Essence to an outward Declaration, but may inwardly subsist in Essence without it."

Reply. We look upon what he says to be meer idle and unintelligible stuff, speaking what he understands not, nor no body else about Essence: However what Mr. *K.* hath said in Answer to all this, is as yet wholly unanswered by him, and we suppose by what we hear, he will ere long have his Folly laid open effectually upon this account (especially what he speaks about his attributing an Essence unto Sin.)

In p. 6. Mr. *K.* leaving out in his Citations [nor can] is no Abuse of Mr. *M.*'s Sense, and therefore fruitlessly and very illy done in Mr. *M.* to cite it.

In p. 6. where Mr. K. says, he hath said, that that Singing that was in the Temple, and in the Apostles time, was extraordinary: and he says, he no where expressed himself in this manner.

Reply. Upon Search it seemeth to us that he both wrongs his own Conscience, and abuses Mr. *Keach*. For,

1. Mr. K. doth not say he so said, (*viz.*) that the Singing in the Temple, and in the Apostles time, was extraordinary; but replies to him as if such a Conclusion might fairly be drawn from his Words, and that any Man might honestly do the like 'tis evident, we will recite Mr. M's Expressions.

" Temple and Tabernacle are variously used in
" the new Testament, and sometimes for one and
" the same thing, &c. these are your Words p. 26.
and then p. 27. you say, " As in the time of Le-
" vitical Tabernacle-Worship, Singing was not
" established as part of a constant Service, but
" was only a Gift on extraordinary Occasions, &c.
" So under the first Institution of the Gospel-Wor-
" ship, there were extraordinary Gifts of Sing-
" ing. — These are your Words.

Now whether Mr. M. hath not expressed himself after that manner as Mr. K. says, let all Men judg.

In the same p. 6. He denies those Words to be his, *viz.* that Christ and his Disciples might do no more than give Thanks, or say Grace.

Reply. Do you not say in your Discourse p. 29. that some of the old Translations read that Text, *And when they had said Grace.* Mr. K. replies to
your

your old Translation, and in his Answer all Men may see he has done him no wrong. We might add, that some old Translations call the Apostle *Paul* the Knave of Jesus Christ; and the Song of *Solomon* the Ballad of Ballads. What signifies his old Translation to our last and best Translation, which gives the genuine and proper Signification of the Greek Word *Hymnos*, they hymned, or they sang an Hymn; whereas your old Dutch Translation gives but the remote and improper Signification of it, (*viz.*) simple praising God, or giving of Thanks only: 'tis known some former Translations were very faulty.

In p. 7. Mr. K. says, as if he would not have Old-Testament-Names given to New-Testament-Things, which he denies he so said.

Reply. They that shall read what he speaks in p. 35, 36. can make little else of his Words; and if Mr. K. and some others do not understand his profound Writing, he must not be angry. One said lately that Mr. K. has made some of his Writing or Words intelligible, which they could not make sense of before: and if he has not expressed his sense in those Words, what hurt hath his Cause received thereby? 'Tis very base and ill done thus to cavil at Words wherein the Merit of the Cause lies not. We would ask any Man what Difference between saying that the Wicked, in regard they see not their Sins nor need of Christ, have no cause to sing; and to say, "As they have not a true sense of their Sins, nor see their need of Christ, so they know not that they have cause to sing?"

A Man is not bound to give always the express Words of his Antagonist, nor recite all he says; and what harm this is to his sense or cause, let all Men judg. Again, in the same Page you would render that a misrepresenting of your Words, (*viz.*) he says that you said, 'Every true Christian nor Church is able to sing Praises to God in his publick Worship, because the greater number of them have not attained to the Faith of Assurance. You say your Words are not capable, and he left out [constant] and [sufficient.] By leaving out them Words, what wrong he has done you or your Cause (for so we find you call it, and you do well so to term it, for 'tis none of God's Cause you contend for, not Truth, but Error, as Mr. Knowles tells you) let all Men judg.

Must he that answers Books recite every Word? who does that? We understand not how the Controversy depends on the word [constant] *i. e.* to sing the Praise of God in his publick and [constant] Worship, since Mr. M. denies a vocal Singing in the Church at any time: Let him grant the Church may sing at any time, and he grants thereby as much as is desired: for that which may and ought to be done by the Authority of God's Word in his publick Worship at one time, may and ought to be done constantly.

In p. 8. of his Sheet, Mr. K. hath done him no wrong, by asking, What Authority Mr. M. has to say, our Saviour and his Disciples did not sing after the Celebration of the Supper?

Mr. M. saith his Words are these, *viz.* Therefore

fore there can be no Foundation nor Warrant from the word *Hymnos*, for such a vocal melodious Singing at, or after the Lord's Supper, &c.

Reply, if there is no Foundation nor Warrant from the Words, They Hymned, they sang an Hymn, as Mr. M. boldly affirms, (which Mr. K. hath clearly confuted by giving the sence of that Greek Word from the Learned, to signify as the genuine and proper meaning of it, they sang an Hymn) Mr. K. might well infer what Authority had he from thence to say, they did not sing, because his Words directly imply so much, that we have no Authority so to do; for that which we have no Foundation or Warrant to do, we have no Authority to do; the Words are synonymous. so that this is a meer Cavil.

In the same Page he insinuates that Mr. K. has abused him about what he says concerning Women being not allowed to speak in the Church.

Mr. M. saith it is a Usurpation of Authority for a Woman any ways to break her Silence in the Church; and Mr. Keith, Mr. Knowles, and Dr. Wright, from thence infer, they must not give an account of their Conversion, nor give Evidence in case of Discipline, because that hath much of teaching in it, for Mr. M. must know that in those Meetings the Church are assembled in God's publick Worship and Service.

Besides, tis evident the Apostle means that a Woman should not usurp Authority over the Man by Preaching, for Preaching is an Act of great Authority, but learn in Silence, as also saith the Law: no other Prohibition is laid upon her

her than what was under the Law, but then they were allowed to sing the Praises of God : 'Tis not said I suffer not Women to speak, but a Woman, *i. e.* a Woman must not teach by Preaching, or dispense the Gospel by common Administration ; and all Christians in every Age understand no more to be intended by those Words, Wise Men are ashamed of his Assertion upon this account, and we wish he bore another Name, or had more Wisdom than thus to wrest the sacred Text.

In the next place *p. 9.* we ask, What Difference between [gives Essence to Prayer] and [gives Essence to true spiritual Prayer] ? Mr. K. is speaking of no other Prayer than true spiritual Prayer : is not this meer shuffling and a shameful Cavil ?

In *p. 10.* he reflects on Mr. K's Learned Hand, about his leaving out part of the Latin not englished.

Reply. How often Writers do so, is known to all ; Must not an Author cite any Latin Sentence, but he must put it into English, or be reproached ? However the worthy Person who made those Reflections on some Passages in Mr. M's Book, had in his Copy englished all the Latin, but some-how or other it was omitted by the Printer, but no sooner did the Author see it, but he spoke to Mr. K. being troubled, and presently at the Author's Desire, Mr. K. got the Leaf new printed, and sent Mr. M. a Book so corrected (as he acknowledgeth) If this doth not shew Mr. M. to be a very disingenuous Person, to take and give publick notice of this Over-sight, seeing the Author was ignorant of it, and it was so quickly amended, let all Men judg.

We

We come now to examine Mr. K's Self-Contradictions, as Mr. M. calls them.

Is it a Contradiction to say, there is no need of an Institution for Womens Singing, because 'tis a moral Duty, and yet to say, Christ hath left a sufficient Rule how we should sing?

Reply. Here Mr. M. shews Ignorance and Folly with a Witness, in not distinguishing between the matter of a Duty, and the manner how it ought to be performed: That Women ought to sing the Praises of God is evident, if a moral Duty, (as that is a sufficient Warrant for their praying) yet the manner is not known but by the written Word for either of them.

Let him not undertake to write Books, if he cannot distinguish between a Duty, and the manner of the Performance of that Duty: Mr. K's Words intimate that there needs no more need of an Institution to prove Women ought to sing, than to prove they ought to pray; yet as to the manner how these Duties and all other ought to be performed, we must have recourse to God's Word, which directs how both they and all others ought to be done.

In p. 11. he recites what Mr. K. hath said about the Act of Singing, or what Singing is, and that it is easy to distinguish it from other Acts of the bodily Organ, from that in *Exod. 32. 17.* and that it differs from a shouting Noise of the Tongue, a crying Noise, from a preaching, praying, and praising Voice.

But then he says Mr. K. contradicts himself in p. 26. because he says those *Hosannas* were sung

to

to Jesus Christ, *Luke 19. 38.* whereas 'tis said, they cried, saying, *Ecce ille.*

Reply. Doth Mr. M. conclude, because the whole Multitude and the Disciples are said to cry; 'tis to be taken for proper Crying, which all Men know arises from Sorrow; how ridiculous will he render himself in so doing. Crying hath divers Acceptations, and 'tis improperly taken in that place. *John Baptist* when he preached, is said to cry in the Wilderness; and *Jesus* when he prayed, is said to cry, nay with strong Cries, *&c. Heb. 5. 7.* which, as Mr. *Wilson* well observes, means no more than earnest Prayer: So it may be ascribed to the breaking forth into Singing also, or to any other Act of the bodily Organ that is done fervently. But since he knows not what proper Singing is, no wonder he knows not what proper Crying is: but foolishly to render his reverend Brother odious, careth not if he thereby bring himself into Contempt; like a mischievous Person, who to fire his Neighbour's House, burns down his own.

In p. 12, and 13. You say nothing to affect Mr. K. there is no Absurdity nor Inconsistency in what he hath said: for that Rule he hath laid down once for all is found (*viz.*) that the ordinary way and Administration of all Gifts, and the Performance of all Ordinances, must be the Rule in respect of the extraordinary.

And in *Preaching, Prophesying, Interpreting, &c.* one single Man at once was to be found in the Discharge of those Gifts and Ordinances in the Church: but you unfairly leave out what in the

next

next Words he there saith, viz. In the third place, saith he, We must consider the manner of the Performance of all Ordinances, according to the Nature of them, &c. that is, how they were always performed: and in p. 144. he says, ' Sing-
' ing the Praises of God was always performed,
' both under the Law, and also under the Gospel,
' by Christ and his Disciples; *Paul and Silas* with
' Voices together (and not by one single Person
' alone); and therefore he affirms, that to be the
' Rule in the Discharge of that Duty: Would
you make Singing of Psalms, &c. to be per-
formed by one single Person in the publick Wor-
ship of God; (when it is directly contrary to the
Practice of the Saints and Churches of God in all
Ages) because other Ordinances were so done,
and could not be performed otherwise without
Confusion? But in Singing all the World knows
it is not Confusion, though Multitudes join their
Voices together, for the Harmony is the sweeter,
as Mr. K. has shewed.

In p. 14. we cannot find Mr. K. hath abused
your Words in the least, for all that read what
you say in your Appendix, p. 26. may conclude
you do limit Singing to the extraordinary Gift of
the Spirit (as Mr. *Knollys* and Mr. *Wright* both
observe likewise on what you say): and if the or-
dinary Gifts and Graces of the Spirit were the
Motive to sing in God's Worship, why do you
not sing, and press the Church and Saints of God
so to do now, or why do you oppose it? Do you
not speak of the extraordinary Gift that was in
the Apostolical Church for Singing, and give
hints

hints as if such a Gift might return again in the 1000 Years Reign? or if any by such a special and immediate Gift should come forth and sing, you should bless God, &c. But 'tis like you, like one of your Disciples, would if you could, sweep Singing out of the World, but that you cannot do whilst 'tis in our Bibles.

In the same p. 14. you cite out of Mr. K's Book, p. 173. where he says we have no Command to pray before nor after Sermon, no more than we have to sing before and after Sermon.

Reply. And he says right, for there is no direct Precept nor Precedent for it.

But you basely abuse him in intimating as if he went about to invade so Holy an Ordinance in God's Worship: because he pleads for both, must he be thought to invade one? no, he abhors it, and you have made work for Repentance, for falsely and unjustly thus to accuse him, and such who abet you, and have Communion with you, may be ashamed to let you pass without sharp Rebuke, &c. Nor ought to let such alone who have dispersed your scandalous Paper against a Brother, nay some against their Pastor; *Against an Elder*, saith the Apostle, *receive not an Accusation, but before two or three Witnesses*: Now what Witness is there brought to accuse Mr. K. besides your self. Moreover, your Paper and Writings tend to little else than to make Divisions in the Churches, by your rendring social Singing of Psalms (as 'tis and was always practised) as bad as Common Prayer, and leads to Apostacy, &c.

And thus all Men may see that you visibly have,
and

and do invade that Holy, God-glorifying, and Soul-reviving Ordinance of Singing; but Mr. K. denies not but there is ground to pray before and after Sermon, though as much (nay more) for singing at such times: And we hope the Reader will not be so weak to receive such a charge against Mr. K. till the matter is by Rule determined.

As to that Text in 1 Tim. 2. 1. it doth not prove that a Minister must pray first of all before he preaches, *For Kings and all that are in Authority, &c.* If it doth, most of Christ's Servants are short of their Duty, many speak by way of Exhortation before Prayer, and few may be first of all pray for Kings, &c.

1. Those Words may refer to what Paul first of all exhorted Timothy and others to do, for some do say that they have read that the Christians in those times, were ready to exclude Kings out of their Prayers, (being then so wicked) which the Apostle willeth them not to do.

2. Or it may refer to their Prayers, first of all in the Morning, in the Closet or Family.

3. That they should pray for Kings and those in Authority, in publick Worship; yet that this is a direct Precept to pray first of all before Sermon, we see not, though the general Duties that injoin Prayer do imply so much, and yet there is as clear a Rule to sing too, at that time. Notwithstanding, should this place intend first of all before Sermon, that Prayer and giving of Thanks for all Men, &c. yet it cannot prove directly nor indirectly that we ought to pray after Sermon, the

latter being as common a Practice as the former, and he that refuses so to do, knows not what he doth; for that which is an Ordinance, may and ought to be done at all proper and fit Seasons. All conclude 'tis our Duty to pray in our Families both Morning and Evening, yet there is no direct Precept so to do, no more than there is to pray and sing Psalms before and after Sermon: but take heed you do not say we deny Family-Prayer to be a Duty, for we abhor so to think, much less so to assert; yet he has as much reason so to charge us, as to charge Mr. K. for denying Prayer at those times he mentions. 'Tis evident as to Singing we are plainly exhorted to come unto God's Presence with Songs of Praise; *Make a joyful Noise unto the Lord, all ye Lands: Come into his Presence with Singing,* saith David, Psal. 100. 1, 2. And we have a plain Precedent that our Saviour, with his Disciples, sung in the publick Worship of God in that great representative Church, *Matth. 26.* He cannot shew one for Prayer before or after Sermon.

Concerning that Learned Hand who made some Reflections on some things he wrote in his Book; 'tis no marvel he abuses him whom he knows, when he is found so basely to abuse another most worthy Person, whom we suppose he knows not; who we understand might have exposed him to greater shame (had he observed some of that ridiculous stuff he wrote in his Appendix) than that worthy Person was willing to do, but he thinks it is not worth his while to reply to such a disingenuous Scribler as he is, having fully confuted what he says, touching the Signi-
cation

cation of those Greek Words ὑμνεο ὑδω, which Mr. *M.* affirms, signifies simple Praise. But must we believe Mr. *M.* against our Bible, or must we get a new Bible? we have need enough to seek a new Translation of it, if what he says be true; for the unlearned in the Greek do not know what is right, or what is wrong if they have falsely translated those Greek Words, in and about the Ordinance of Singing, as he intimates they have; but 'tis enough we have it given, not only by the learned pious last and best Translators, as the genuine, primary, and proper sense of it, to signify a Song of Praise, but also by our learned Annotators, and a Multitude of other learned in that Language.

Dr. *Owen*, that Mr. *M.* cites against himself, saith, viz. εν μεσω εκκλησιας ὑμνήσω σε, i. e. In the midst of the Church I will sing Praise unto thee: The Original Hebrew, *Psal.* 22. 22. is expressly rendered; for though תְּהִלָּה, *Tehillab*, and the Greek Word *Hymnos*, are translated simply to praise, yet its most frequent use, when it respects God as its Object, to praise by *Hymns* or *Psalms*, as the Apostle here, ὑμνεσω σε, *sibi Hymnos canam*, I will sing Hymns unto thee; or, *te Hymnis celebrabo*, I will praise thee with Hymns; here the Doctor shews the genuine and proper Signification of the Word ὑμνήω, is to sing Praise: like wise Mr. *Henry Jesse* in his Greek Lexicon, published and recommended to all, by Mr. *Caryll*, Mr. *Cokyne*, Mr. *Vening*, Mr. *Dell*, Mr. *Barker*, Mr. *Adderley*, and Mr. *Mead* saith, that the Greek Word ὑδω to sing, to cele-

brate ὕμνῳ, the same ὕμνῳ, a Hymn or Song,
 Acts 16. 25. Heb. 2. 12. Matth. 26. 30. Ephes.
 5. 19. In these Scriptures (saith he) you may take
 notice that the Apostle joineth Psalms, Hymns,
 and Songs together.——An Hymn, saith he, is a
 Song whereby the Praises of God are sung forth.
 Mr. M. says that the Words *sung* nor *sing* are in
 none of these four places in the Greek Tongue:
 no wonder, for the Greeks did not write English:
 And Mr. M. is under a very great Mistake in his
 bold Affirmation, that the word *Hymnes* is used
 in those four Scriptures he names, for the Greek
 word *Hymnes* is used but in two of those four
 Places in all the Greek Copies I have met with;
 in the other two 'tis ὕμνῳ: therefore I see that a
 bold Affirmation deserves a just Reprehension. But
 though the word *sung* or *sing*, as Mr. M. says, is
 not in the Greek Tongue, yet all may see that the
 genuine and primary and direct Signification of
 the Greek word in English is to sing; and thus
 he strives to deceive the ignorant and unwary
 Reader.——Unto these Testimonies we may
 bring in what Mr. Knowllys says in p. 8. speaking
 of that Word, they *hymned*: Beza, says he,
 translates ὑμνοῦντες, *quum Hymnum cecinissent*,
 when they had sung an Hymn: Schrevelius and
 Hill in their Greek Lexicon, ὑμνεω *celebro*, *Hym-*
num cano: The French Translation, *Chante le*
Cantique.

We shall add what Dr. Du-Veril affirms on
 Acts 16. 25. cited by Mr. Keach, viz. Hymns
 are Songs, saith he, which contain the Praise
 of God; if it be Praise and not of God, its not

an *Hymn*; if it be *Praise*, and of God, if it be not *sung* its not an *Hymn*; therefore (saith he) that it may be an *Hymn*, it must be *Praise*, and of God, and a *Song*. And now is not our Holy Bible of the last and best Translation, as thus witnessed to by these faithful, pious and learned Men, and without doubt deservedly, as highly venerated and esteemed as any of former Memory, either in *England* or *Holland*? to whom we might add *Zanchi*, *Daven*, and a multitude more.

Lastly; Take what that famous and learned Grammarian of *England*, Dr. *Busby* speaks, who in the end of his Greek Grammar saith, *ὕμνον*, *canto*, i. e. to celebrate, to sing; *ὕμνος*, *Hymnus*, *Carmen*, *proprie in honorem Dei*, i. e. a Hymn, a Verse, properly to the Honour of God. And let Mr. *M.* take notice that the word *ὕμνον* here mentioned, is used but in two of those four Places, in which he so boldly affirms that *Hymneo* is used.

I think there hath been enough said by those worthy, laborious, learned, and pious Men, here cited, if the Words and Works of such faithful Servants of God may have any influence on us, But if Mr. *M.* yet remains ignorant and turbulent, and troubles the World any further, he shall find that such an Army of Grecians shall be raised, that shall not only vindicate the Honour and Fidelity of our late Translators of the Holy Bible, and of these faithful Men here cited, but shall shame the Ignorance of any modest Man in Mr. *M.*'s Circumstances.

And

And now ought not our Translators and these Worthies, to be preferred before those old (and corrupt) Translations in *Sion-Colledg*, that Mr. *M.* speaks of? or must all People pin their Faith on his Sleeve, or go to *Sion-Colledg* to know what Religion they must be of, or what to receive for Truth, and what to reject? We see no reason but that we must give up our Practice of Baptism from the proper and genuine Signification of the Greek Word *Baptizo*, if we must yield up Singing or Songs of Praise from the genuine and proper Signification of the Word *Hymnos*, and we shall as soon do the one as the other. As touching simple praising of God, which we deny not, but with Dr. *Owen*, &c. grant, may in a remote sense be comprehended in the Greek word *ὑμνῶν* *Hymnos*; yet all the Learned know we have other Greek Words to express simple Praises in the New Testament, as *Acts* 3. 8. *He praising God*, the Greek *ὁ αἰνῶν ὁ Θεός*, & *laudans*; and so *ver.* 9. *αἰνῶντα ὁ Θεός*. *Bezæ* exactly follows the Greek, *Laudantem Deum*, which in both places signifies properly or simply to praise, and hath no Relation nor Dependance on any of the Greek Words that signify Singing or to sing: The same Greek Word for simple praising of God, we have in *Luke* 24. 53. and in other places: Also in *Mark* 14. 23. 'tis said, *He took the Cup and gave Thanks, or praised God*, &c. the Word is not there, he hymned, but 'tis *δὶχαριστίας*; and as *Bezæ*, *eum gratias egisset*, when he had given Thanks; but the learned Hand Mr. *M.* unjustly abuses, hath said enough to this, and hath quite overthrown what he speaks, without a Jumble, notwithstanding his vain Flourish in p. 15, 16. For all Men may see his Books and sorry Cause, as it was not able to stand the Test before, no more is it able now, nor will it ever be, notwithstanding what he and all his Helpers are able to say. Our Cause is the Lord's, 'tis his Truth, and it will prevail, and the more too by the Opposition that is made against it: which makes some not sorry for what he hath wrote against it, unless it be for that Reproach he hath brought upon himself and his Abettors, and the Effect of stumbling some weak Christians, and causing Divisions in Churches: for, as 'twas hinted by Mr.

The no Man has done more harm, or brought greater Re-
proach on the Name of God for many Years than he hath.
Is it not a shame he should head a Faction or a Schism, and
pass unreprieved by the People to whom he belongs?

As touching the great stir about our Singing with Unbelie-
vers: Must not the Church discharge a Duty in singing God's
Praise, because Unbelievers may sing with them? then we
must not pray whilst they are there, by the same Argu-
ment. We neither sing nor pray with them, though
they may with us; and if they do more than they ought,
let them answer for it: Besides, we have cause to fear all
Church-Members are not true Believers.

To conclude; Is he not ashamed to say Mr. K's Book
may be said to be a piece of Confusion? what a degree of
Confidence is he arrived to? did Mr. M. think that Book
would come into no bodies Hands but his own? It appears
not to be so to any impartial Person, but a Book full of
weighty Arguments and Clearness, which we shall never
see substantially answered by wiser Heads than his. Be-
sides, has he not also cited many Arguments of divers
learned and pious Men? one part of his Book consisteth
of what they say; but all is Confusion, or Mr. M. speaks not
the Truth.

But no Marvel when he is so left of God, as to affirm
with a brazen Fore-head that Mr. K. has taken no notice
of many of his chiefest Arguments, and very slightly
touched on the Borders, and not on the strength of
others. Let him repent of his Wickedness and palpable
Falsities: We appeal to all impartial Men who have read
his Book, and Mr. Keach's, whether he hath not effectually
answered all that looks like an Argument in Mr. M's
Papers, though we could never see any Strength or
Argument in any thing he hath said against Singing the
Praises of God, as 'tis now and was always used, &c.
But since he charges Mr. K. with false Representati-
ons of his Words, &c. who shall charge him for abusing
the sacred Scripture? Pray Reader observe what he affirms
in his Appendix, p. 20. where he hath abominably misre-
presented the Apostle's Words in 1 Cor. 14. 26. the Apo-
stles Words are, viz. *How is it Brethren, &c. every one of*
you

you hath a Psalm, hath a Doctrine, &c. St. Paul affirms they had a Psalm, &c. not, if they had a Psalm. But to the palpable Abuse of the sacred Text, Mr. M. saith in the said 20th Page of his Appendix thus: 'Nor can *1st.* 26. be taken for a positive Command to sing a Psalm, seeing it is put by way of Question, *If they had a Psalm, a Doctrine, &c.* which is not so read, but contrary, the Text saith [*every one hath*] [*not if they had.*] This very Abuse of the sacred Text, to serve his own purpose, is enough to make all to loath his scribbling and foolish Notions, in striving to raze an Ordinance of Jesus Christ; 'tis far worse to misrepresent the Writings of the Holy Ghost, than the Writings of any Man on Earth, and he had need to beg Repentance for what he hath unwarily done herein.

Lastly; Whereas there are some turbulent Spirits who give out that the Church at *Horselydown* hath brought in an Ordinance by the major Vote, &c. These are to satisfy all People 'tis false; for 'tis well known the Ordinance of Singing was in that Church 16 or 18 Years since, and now it was only agreed to by the joint consent of all on a Lord's Day, save 5 or 6. to practise it oftner; that is the true state of the Case. We ask, whether if a Church should agree to break Bread every Lord's Day (whereas may be it had not been their Practice above once a Month, &c.) they could be said to vote that Ordinance into the Church? it was no otherwise done here, in the case of Singing the Praises of God in the said Congregation.

As touching his Advertisement, we must tell him many Eyes are upon him about his Book of the Trinity; not looking upon him a fit Person to meddle with such sacred and deep Mysteries; but we find him conceitedly confident of his Parts and Abilities, or else sure he would have waved such an Undertaking in that, as well as in this case; but the Riddle is found out, viz. his plowing with other Mens Heifers. The Lord open his Eyes, and give him more Wisdom if it be his Will, and preserve Love and Unity in all the Churches of the Saints; and supplant all bold Subplanters, and such who head and encourage Schism and Sedition amongst them.

